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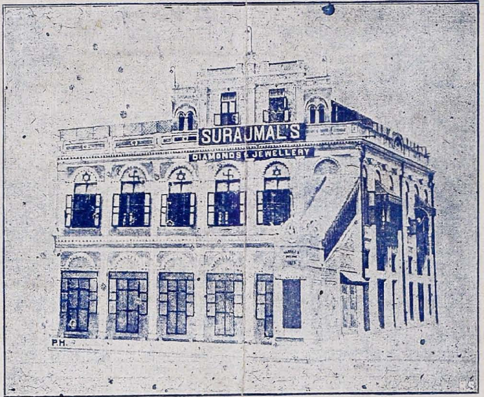

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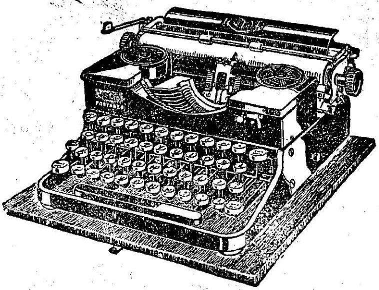

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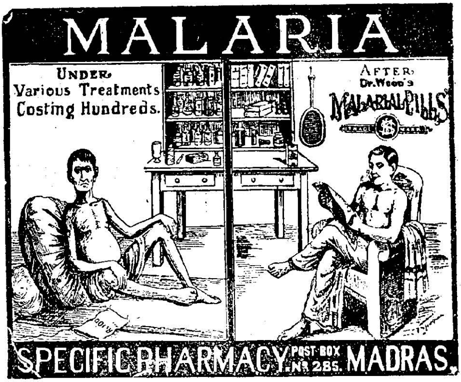

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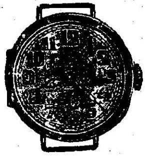

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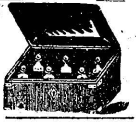

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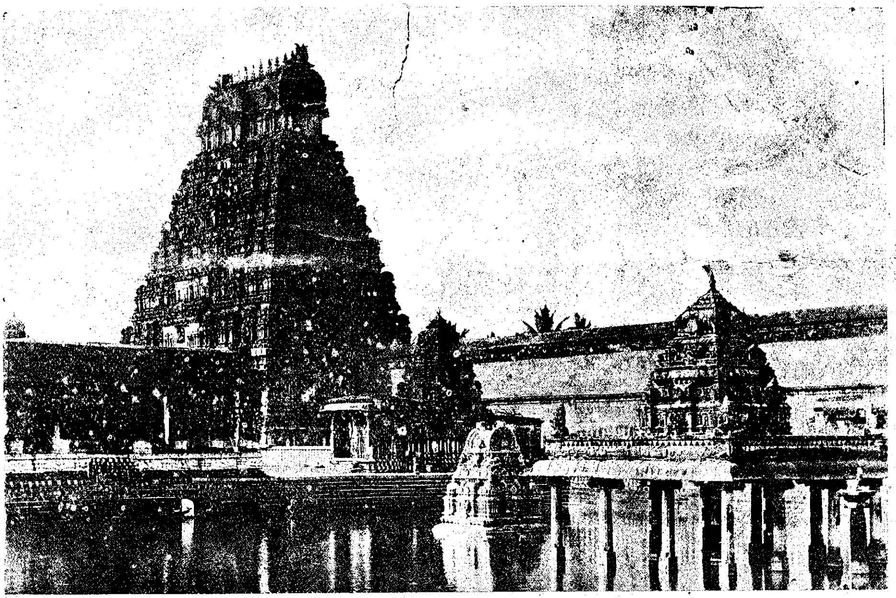

SHRINE WITHIN THE TEMPLE OF SRI VARADARAJA AT CONJEEVERAM

8 JUL 1929

THE SCHOLAR

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THE ECONOMIC OUTLOOK OF THE WORLD TO-DAY

BY DR. P. J. THOMAS, M. A., B. LITT., PH. D.,
University Professor of Economics, Madras.

WHAT is the most remarkable thing about this world of ours to-day? This question might be answered in different ways according to the view points of those answering it. To my mind, the outstanding characteristic of the modern world is its increasing geographical unification The wide- wide world is now shrinking into a familiar little place. We can to-day communicate with the uttermost parts of the earth in a few hours or even a few minutes, and can within a few days take ourselves there bodily. Do we not learn the results of the Derby race within a few seconds of their announcement in England? We may read the world's news daily in the columns of the local newspaper. The world's pleasure resorts and sporting grounds are easily accessible to us, and those of us who have the means can, by migrating periodically from country to country, dodge the seasons as well as the tax-collector. Tourist agencies in England advertise

"a fortnight's holiday in lovely Japan" as an attractive and easy "trip", and soon we will be able to fly round the world in a week or ten days. Is this not remarkable? What will be the marvel, the bewilderment, of our forefathers if by any chance they are allowed to visit us in this old abode of theirs!

How has such a unification been brought about? In the past unifying forces have been conquest, commerce and religion; to-day commerce is the chief centripetal agency, and modern commerce is what large-scale industry and long-distance communication have made it. The steam engine has revolutionized transport as well as industry and has supplied man with a weapon for dominating the world and annihilating distance. The railway and the steamship have bridged wide oceans and opened up impregnable land-barriers which separated country from country and continent from continent; and the aeroplane and the wireless are now completing that work. To-day there are only two continents and two oceans on the face of the earth, or rather one large land-mass with many inland seas interspersed. Inter-racial and inter-national rivalries can no longer counteract these unifying forces.

Indeed, this is all known to the modern school-boy and that is as it should be; but the marvellous consequences of this change are not perhaps so patent to all. It has revolutionized our economic and social life and outlook to a degree unknown in any period of human history. We are to-day members of what Graham Wallas calls the "Great society," which functions in quite a different way from its earlier counterparts. Countries are no longer self-supporting units, whether culturally or economically. National sovereignty is becoming almost an anachronism. Social barriers are breaking down all over the world, and the woman is coming to her own. The universal sympathy evoked by the recent religious troubles in Mexico shows how even a religion already universal can increase its solidarity by the case of communication. For the present, however, I am concerned only with the economic consequences of this new world-unity, and I venture to claim that those are not the least important of all the world tendencies of to-day.

World unity has brought about world economy. By the new methods of fast communication, national economy is giving place to world economy. The production, exchange and distribution of the new order are essentially different from those of the old. Production is now not for a village market as in olden days or even for a national market as in comparatively recent times, but for a world market to meet a world demand and therefore articles are produced on a massive scale with the help of complex machinery and expert skill. Prices are no longer determined by local conditions of supply and demand but by world conditions and therefore cannot vary substantially from country to country. If for such things as gold and silver, rubber and cotton, tea and coffee, different prices prevail in different markets, the telegraph and the wireless will bring out these differences and the railway and the steamship will enable merchants to avail themselves of favourable markets. Thus in the new world economy, uniform conditions tend to prevail not only in prices but even in wages, interests, profits and the standard of living of different classes. The area of competition is yet limited to the opened-up countries, but it tends to be world-wide, in spite of the persisting political and racial barriers.

The terms "Mass Production" (or "massive production" as Dr. Marshall will have it) summarizes the whole system of modern industry. With the world market at its command, each industry pushes up production on a large scale in colossal factories stocked with huge pieces of machinery and worked by large masses of labourers. By a minute division of labour and effective use of machinery vast internal and external economies are secured and consequently the cost of production and therefore prices have fallen in all industries without impinging on wages or lowering the quality of commodities. Low prices lead again to the extension of markets and to enhanced profits, which in turn lead to production on a larger scale and to greater economies. It is by such an unceasing round of cheapening and broadening—a veritable vicious circle—that certain small districts in Western Europe, e. g., Lancashire, Midlands, Clydeside and Ruhr, have come to supply most of the manufactured goods needed for most countries. Those world factories are

to-day doing us the service which the village blacksmith, weaver and goldsmith did locally in olden days. They are producing much better goods—and minutely standardized to suit our convenience; and those goods are available everywhere and at all times of the year, and yet their prices are considerably lower, although higher wages are paid to the labourers than they ever received in the past. Thus the employers are enriched, whole districts are supported, the customers are satisfied, and what is more, the labourers dwell in houses which even the noblemen of olden days would have coveted. Such is the miracle of modern production.

The industrial unit had already become enlarged, but to-day it is becoming colossal, with the wider extension of transport facilities. By the invincible logic of economic facts, the same forces which replaced the small workshops by the large and ever-growing factory are now turning the independent factories into the agents of a combination—a Trust or Kartel—which operates over wider fields and reaps incredible economies in all directions. Competition was found wasteful for all the competing firms, but by combination (or even co-operation) they could elimininate waste of all kinds and could reduce marketing expenses and advertising costs which form a good proportion of total costs in every trade. They are thus enabled to regulate prices and output and even to apportion the markets between them to the advantage of all concerned, and in result a virtual monopoly is established in that trade and possibly prices are dictated to the whole world.

The forms of such combinations are myriad There are Rings and Pools, Trusts and Kartels, Syndicates and Conferences, Mergers and Holding Companies. Some are tight combinations; others are mere " understandings" about price Many are temporary, some permanent. Some of them combine different firms carrying on the same industry into a gigantic firm functioning over an extensive area. Most of them are combinations of producers but there are also counter-combines of buyers and of dealers, as have lately arisen in the rubber trade.

The chief characteristics of combination may be illustrated from the American steel industry. Formerly it was split up into

many branches like mining of ore, smelting, steel-making, machine-making, building, etc., and these were carried on separately. The United States Steel Corporation (founded in 1900) has combined all these branches together into one colossal industry. It has its own iron mines on the shore of Lake Superior, and its coal mines chiefly in Pensylvania. Iron ore is mined and transported in its own railways and steamers by land and sea into the local region around Pittsburgh, where its furnaces turn out pig-iron which is then converted into steel of various shapes in its numerous steel mills, and there come out annually 25,000,000 tons of all classes of steel goods suited to man's use, rails, plates, sheets, tubing, wire and the rest.

A similar mammoth steel trust is gradually taking shape in Europe with the co-operation of the steel producers all over the Continent (possibly Britain too) and such a combination, if successful, may have important political as well as economic consequences.

Many combinations now operate all over the world, thanks to the extension of transport facilities, and the prices of many articles in common use are fixed by them. Not only producers' goods like steel rails (The International Rail Syndicate founded in 1881) but consumer's goods like oil and soap and even necessaries like meat are so controlled. The bulk of the world's meat supply is in the hands of five colossal American firms the "Big Five", which wield extraordinary power over all dealing with them. Standing as one buyer they dictate terms to the stock-breeders in North and South America, and to the consumers outside they stand as one seller and thus dictate prices to the whole world, They profited considerably during the late war at the expense of the allied powers. 'If such a world monopoly is possible in articles like meat, why not in rubber and tea?' asks the Eastern planter.

Combination is to-day the dominant feature of all economic organization. Not only in industry, but in finance and shipping, this is in progress. Banks have everywhere been combining and to-day there are only five independent joint stock banks in England, where formerly hundreds existed. Of course the number of branches has increased a hundredfold, but the point is that the financial unit has become considerably enlarged.

The same is the trend of banking development in other countries as well, and in India the combination of the three Presidency Banks into the "Imperial Bank of India" is now an established fact. In shipping, rings and conferences to-day regulate freights and fares all over the world. The P. & O. Company, itself a combination of five separate companies, has entered into agreements with French, German, Italian and Japanese shipping firms and thereby regulate fares and freights in the whole of Eastern shipping.

The combination idea has entered even into Agriculture which is hardly fit for such operations. The Canadian wheat-growers and the Belgian Potato-growers act in co-operation as one seller to-day and have considerably furthered their interests thereby. The Colonial Office is now doing for rubber what co-operation has done for other agricultural industries elsewhere, but it is not so effective as the Empire has no monopoly in rubber. I must say, however, that Rubber Restriction stands on a different plane from other combinations, but I cannot enter into this matter in this connection

These revolutionary changes in industrial organization have given marvellous opportunities to the talented organizer. Only an extraordinary genuis can build up an industry operating on a world-wide basis and when he achieves this, he becomes the uncrowned king of that industry, sought after, applauded and rewarded by all the world. Rockefeller rose from the ranks and to-day he is the king of the oil trade. So are (or were) Carnegie, Leverhume, Ford, Krupp, Stinnes and Northcliffe in their own spheres. They are all Napoleons of the industrial world; they have conquered not only Europe but the other continents as well.

Even authors, actors and athletes occupy a similar place to-day. Are not Bernard Shaw and Rabindranath Tagore, Charlie Chaplin and Suzanne Lenglen appreciated and applauded by the whole world? In an earlier age these personages would have been merely usurers, master craftsmen, wandering bards and Court clowns, but to-day they are world celebrities And what is more, the world rewards them handsomely. Many of them have, on their own admission, more wealth than is good for their spiritual (or even physical) well-being. Is not Charlie

of the Cinema paid more than £ 100,000 a year as remuneration for amusing himself and others, whilst the hard worked Prime Minister of the greatest Empire on earth is paid but a twentieth of that sum? The popular author of chief fiction earns a fortune at 4 shillings a word whilst the venerable scientists who made all this progress possible earn a scanty living in the cloisters of some Varsity working hard all their lifetime. Indeed we are not so foolish as to expect each of us to be paid according to our deserts. A former king of Prussia is said to have reproached a celebrated ballet dancer with getting higher pay than the marshals of his army, and the dancer replied, "Very well, Sire, make your Marshals dance!"

Thus capital has combined into large groups and its power has enormously increased. Nor has labour lagged behind. The factory system gave labourers the opportunity to combine together in order to secure their ends, and the Trade Union movement was the result. With the militant gospel given by Carl Marx aggressive labour movements have been organized in most countries and they effectively carry out their purpose by strikes and threats to strike. The emergence of world economy has enabled the labourers as well as capitalists to combine on an international basis. To-day most of the Trade Unions of the world are affiliated to the International Federation of Trade Unions which is centred at Amsterdam.

We will now see how far the world has benefited under the new world-economy. In many respects the gain has been great. Mass production has lowered prices without lowering wages and this has enabled all classes to raise their standards of living. To-day we live in better houses and eat more varied food than our forefathers ever did. They drew their resources from the village or the district; we draw ours, even the poorest among us, from the whole world. Thanks to cold storage and cheap transport facilities, people in England to-day enjoy tropical fruits like oranges and bananas, and even the fruits of the temperate zone now come from new lands at all times of the year. Similarly the planter in an up-country estate in distant Ceylon gets his beef box and ham, his apples and cheese, just as he would get them in an inland farm in England. The housewife's work, everywhere (specially in Europe), has become much easier. She

need not salt butter for summer, nor "put away" a pig for making bacon. Siberia and Denmark supply these articles fresh and cheap and at convenient times. By such exchange the tropics as well as the temperate climes have enormously profited. Famines have already been eliminated, for if crops failed in one country, other countries will meet the need. Price can no longer leap to exorbitant levels, nor can they go down far below cost. All this has brought about a growing sense of world solidarity.

But these gains have not been obtained without attendant evils. World economy has made for increased international dependence, and the consequences of international rivalry are to-day more intense and widespread. Every civilized country now gets many of the most essential things from outside. Britain, for instance, imports more than three-fourths of its foodstuffs and all its cotton from abroad and if those distant countries refuse to send those articles or are prevented by war from doing so, industry will come to a sudden collapse and starvation will stare the country in the face. The same will happen if other countries do not purchase Britain's goods.

Labour unrest is also growing in all countries and as labour is now organized on an international basis it is clear how the menace of the labour movement is international too. We now know that a general strike is quite feasible in countries where labour is well organised, and there is no reason why a more unified international labour movement should not bring about international strikes.

Thus world economy is in many ways threatening the safety of the world. What is the remedy? National Governments acting alone have proved themselves ineffective in controlling crises and checking the inordinate ambitions of Trusts and Kartels. Therefore if world economy is to be made to function for the good of mankind, it is necessary that there should be a strong international organization to control it. And we in India are as much interested in it as those in Europe and America, for we depend on world markets for the disposal of our products, as the world markets depend on us for their supply.

——— :o: ———

MODERNISM IN FRENCH POETRY*

BY L. V. RAMASWAMI AIYAR, M. A., B. L.

ALL students of literature interested in comparative studies and especially in modernist literary movements, will extend hearty welcome to the excellent anthology of New French Poetry published by the House of S. KRA of Paris. In this volume (of 460 pages) are compiled in chronological order typical extracts from the poems of representative modernist French poets from the time of Charles Baudelaire who, in the opinion of the compiler, inaugurated *modernism* in French poetry. Short critical notes about the life and the genius of each poet are also prefixed to the respective selections; to the foreign student, these commentaries are of invaluable help in guiding him through the tangle of currents and counter-currents that interest the field of modern French poetry. This Anthology is purely a work of documentation, and no attempt is made at an adjudgment of comparative *worth* or prospects of permanence. Such a classification based on intrinsic worth is inevitably out of the question in a work like this, since contemporary judgments are bound to be distorted in the absence of that critical perspective which lapse of time alone can give. Nevertheless, the value of such a compilation in acquainting us with the thoughts and treatment of French poetic world of today, is undeniable.

Modernism is a term which in the sphere of literature, is not susceptible of an easy definition. If the movement of romanticism in the nineteenth century was the result of influences so varying and so complex that critics have not yet arrived at a unanimous estimate about its essential elements, what we at the present day call modernism is far more complex and intricate. And this is only to be expected in view of the complexity of the age we live in. The poet is of course a seer and has to live in a world of his own; but even he cannot escape the influences of the age that condition mode of thought and perspective. It is

* Anthologie De La Nouvelle Poesie Francaise—Published by S. Kra, Paris—New Edition Revised and Corrected.

true that, while the prose-writer may afford sometimes to be tendentious without running the risk of over-stepping the limits of literary art, the poet who ever fixes his eye upon his surroundings and translates the ephemeral disputes and controversies of his contemporaries would stand self-condemned. Nevertheless, even while he casts his eyes upwards " in a fine phrenzy rolling", he too has to think, analyse and feel like every one else in the age. In this sense, we can admit the observation made in the Preface to this volume: "Is not poetry comparable to the light of certain skies which dominate an entire country while giving it a unique colour and a particular tone? Are not Rome and Venice summed up by their sky, are not the banks of the Seine loved particularly for their light?" But the remark made by the compiler that poetry reflects modernism far more than prose is open to dispute. The true function and nature of poetry, obviously, render such a thing unlikely.

Precisely definable as modernism may not be on account of the perplexingly large number of elements that go to make up the new spirit of today, we yet can detach one of its common essentials viz. revolt against conventionalism in thought and technique. In so far as we are concerned with this aspect only, modernism should be regarded as a necessary continuation of the underlying spirit of romanticism. The compiler of our Anthology, however, rightly excludes the Romanticists and the Symbolists (who are only latter-day Romanticists) from his purview, on the ground that while Romanticist poetry in France was characterised by slavery to words, the modernist poetry inaugurated by Baudelaire and continued by Mallarme, Rimband and others delivered itself from the yoke of verbalism. This distinction has been useful to the compiler in fixing his boundaries; but in our opinion no absolute demarcation is possible between the essential spirit of the nineteenth century Romanticism and modernism, even while we may recognise that great precision in thought and technique and a more solid introspection than what we were accustomed to in latter Romanticist poems, have been introduced into French poetry by the modernists

And so the compiler fixes his frontier at Baudelaire whose work is described thus: "The new spirit of genuine modernism

was not evidently appreciated in Baudelaire's epoch. The difference was merely noted. This difference appears to us immense today. A *new* spirit animated his poetry. Slowly, this spirit which was then visible only like veins in a marble, fecundated the writings of poets like Rimband, Charles Gros etc. An impartial critic could recognise a filiation or at least a brotherhood. But slowly the current that issued from this source gained strength. It is in our epoch that it appears most violent. But let us also recognise that it now appears to become enfeebled through divisions, like the delta of a river."

One peculiar distinction between modernist English poetry and modernist French poetry is that, while the former eludes all attempts at definite groupings, the latter is capable of being classified into various schools. The strong tendency which literary movements in France, much more than in England, have always shown to crystallise round certain nucleii and to form *cenacles* and coteries, has affected modernist poetry also. Thus we have several *schools* of French modernist poetry: Fantasism Unanimism, Simultaneism, literary cubism, dadaism etc. The fantasists show a scrupulous preference for play upon words, bizarre rhymes and conceits. The Unanimists exalt masses and groups. The Simultaneists attempt to do the same thing through multi-vocal chants. The cubists and the dadaists proceed to extreme lengths in subject-matter and technique, rejecting punctuation and rhyme, defying syntax and logic, and glorifying the sub-conscious in human thought. The all-pervading spirit that unites them all is the outlook expressed by Baudelaire as early as nearly 70 years ago:

O "Death ! old captain! it is time! Raise we the anchor! This land weighs on our minds! Prepare we for the New! If the Sky and the sea are black as ink, our hearts which thou knowest are filled with light! Dole out to us thy philtre of infinite comfort! So much does this fire heat up our heads that we wish to plunge into the depth of the abyss. Heaven or Hell, what matters it to us, so long as we can find the *New* in the Depth of the *Unknown* ?"

The Quest of the *New* is the dominant note in every one of the selections contained in this Anthology. Whether it is Charles Gros who in a sonnet says:

"I have touched all: fire, women and apples; I have felt all: winter, spring and autumn; I have found all, no wall having barred my way; but O chance! tell me by what name thou art known?" or when Valery Larband wishes to cultivate deeper acquaintance with the soft woman of Russia, the two women-friends of Rotterdam and the young mendicant girl of Andalusia of whom he had fleeting glimpses during his whirlgigs round the world; or when the Unanimist Jules Romains enthusiastically addresses himself to a human crowd; or when Georges Duhamel writes a *Ballad of the Dispossessed;* or when P. J. Jouve (who, it may be mentioned in passing, has translated Tagore's BALAKA into French) inveighs with unique poetic fervour against the organised national murders called wars; or when the simultaneist Fernand Divoire expresses his ideas in fragments and writes jerky stanzas, we see everywhere the enthusiasm of the adventurers in the unending quest of the New in thought and in form:

"O! the bright voyagers who march onwards like unto gods!

....

....

They unite the oceans, and conquer the skies."

Tears as Germ-Killers

Tears consist, not only of water with a small percentage of common salt in solution, but also certain phosphates and an antitoxin substance which acts as germicide to various bacteria, especially the pus-forming group.

According to a note in *Das Echo* (Berlin), this discovery was made by a Danish physician named Linhals. However, it is only fresh tears at blood-heat, as when they leave the eyelids, which exert this effect. Tears artificially preserved lose their virtue, even when reheated to the proper temperature. Thus we see that "tears, idle tears," may not be as idle as they seem.—(*The Health*).

THE INDIAN BOY AND HIS TEACHER

BY DUNCAN GREENLEES, M. A. (OXON)

AMONG the many forces which have gone to build the character of the Indian Nation perhaps the strongest and most penetrating is the ideal of the Ashrama and of the Guru. Despite a hundred years and more of the alien English education and of all the disruptive mental anarchism that is brought with it, despite the occidental lowering of the Teacher's status to that of a paid gramophone, the Indian Boy still treasures in his deepest instinct a relic of the ancient reverence. To him the Guru is as a God; the highest Deity is called the Guru; the aim of the last and greatest stage of life, that in the forest, was to find the Guru and to understand.

Even today in this blackest age of imported, State-supported, materialist education, traces of that ideal live in the Indian heart. It will overflow sometimes, in a sudden prostration to the former Teacher, will instinctively bless in the name of Him whom he represents, the Teacher of the World. It will manifest at times in a half-conscious expectation that the Teacher will give *all* his time and *all* his self to his Pupils, not only in the hours for which he draws his wretched pittance but throughout the day and night. A student will come even at awkward times, sit quiet in his teacher's room awhile, and go again contented. Not for any little outward thing has he come, but to pay his reverence to the Guru, enshrined, alas! in an unworthy form He takes for granted his teacher's eagerness to help in every way, and is hurt and deeply surprised if disappointed.

The Indian boy, at least in Southern India, is wonderfully responsive to the smallest affection on his teacher's part. A cheering pat on the shoulder or a hand clasped on the way, can bring a smile to the face of the most anxious and distressed. And how terrible are the worries of these young lads, struggling to

191527

gain an education to help their family under fearful odds, no foreigner, however sympathetic, can ever really know! Yet he is quick to sense and enjoy a joke, even at his own expense, and teaching proceeds on well-oiled wheels when laughter reigns in the classroom. He is intensely devoted to the home and cannot imagine how an only son can leave his parents to travel in a foreign land. To him marriage and the fulfilment of the householder's *dharma* is a sacred duty, the neglect of which cannot but bring wretchedness in its train. On the whole, despite Miss Mayo's ignorant assertions, he has a higher and purer idea of women than the average boy in an English public school. Sita and Savitri being his ideals from tiny infancy, when he repeats his elders' evil and slanderous sayings on women's infidelity, he only echoes Western cynicism taught by filthy pictures and books that Europe has sent to "educated" India. Deep in his heart is a strong and wordless worship for his mother, the Goddess of the Home, a worship rarely expressed save to the very sympathetic hearer, veiled apart as something too sacred to be set in words.

The instinct to love of Nature and to harmlessness is also strong, in spite of the evil example of his European rulers. To him the slaying of innocent beasts for food is still a sin, cry the Englishman never so loudly for his lustful flesh. He has an intense appreciation of the work a teacher may do on his behalf, though sometimes he may be a little surprised at it, as though experience had proved it rare in the self-seeking age. Above all he appreciates an easy comradeship, unmixed with gross familiarity or condescension, with his teacher, in work and games and leisure.

His tolerance of strange and even, to him, repulsive customs, of others' Faith and Ideals, stands ages in evolution beyond that of English or Egyptian boys. Bullying and the petty cruelty characteristic of English public schools are almost wholly absent. In a quarrel hot words flare out and blows may fly, yet no malice is born; only a little healthy spirits escape into the air. His quickness to sense a slight to his personal honour, often righted by a voluntary *satyagraha*, is also on the credit side in the balance of his character.

The lack of initiative deplored by some is the direct result of the narrow and absurd routine of our Western education stupidly imposed upon an Eastern Nation in order to produce millions of clerks subsisting on starvation wage. His tendency to beg for money rather than to earn for his own schooling arises from a moral degradation involved in alien conquest and oppression and from his inner feeling that God's Law of Sacrifice demands that he who has and knows shall give to all and teach without return. His alleged unfaithfulness and lack of "esprit de corps" also come from the fact of his belonging to a subject Nation, forced to squalid schemes and selfishness to earn his rice and curds. Against these weaker qualities for which ample allowance can well be made, we must set his undoubted courage, his ready response to heroism, and his indifference to pain in himself. In these, despite the loss of self-respect owing to his national position, he is equal to the best of any land.

This is the Indian boy as he appears to a foreign eye devoid of prejudice.

And as the Teacher must draw near to his Pupil's needs, the system of his School and teaching must be adapted to the Indian boy in India. Therefore the whole ridiculous foreign system of education, suited only in part to the Western mind, and wholly mischievous and useless in the East, must go. The school must once again return as far as possible towards the Ashrama Ideal, where teacher and students live together in constant comradeship, sharing work and leisure, food and sleep and shelter.

The dormitory system of single big-building Schools will be replaced by groups of little cottages in an open field around the large central Hall for common gatherings. In every cottage will be ten or twelve boys and a single teacher, grouped by mutual choice and each united in a single family system. The work, play, exercise and health of his boys will be wholly in each teacher's care, the Headmaster exercising a general supervision over all and living in each cottage in its turn a week or so This would satisfy most of the Indian boy's expectations in Education. The boys would learn to wash their own garments daily, to keep their rooms clean and tidy, to tend the cows of the School Dairy. Spinning, weaving, pottery, carpentery and stonework

would be available for special study in separate huts, and agriculture and farming also would be taught in fields near by. The subjects outlined in the previous chapter would be the basis of the School's Curriculum in General Education.

The teacher will only truly help his boys as he lives a bodily example in their sight of the highest ideals of India. Noble, true in thought and word and deed, gentle to the weak and fearless before the strong, generous and overflowing with sympathy and tolerance for all, unstintingly giving of his best to all, eager to share and encourage in all their life.—such is the tremendous Model we must have before us, we who would teach the boys of India. As we attain to it, so shall we have the wondrous privilege of truly blessing the Young, and so the future, of one of Earth's greatest and noblest peoples, for in India's hand repose the peace and happiness of half the world of men.

Babyland

I sailed one night to Babyland
  That lies in Slumber Sea,
And such a lot of baby folk
  Came along with me!
Our Dream-ship fluttered silken sails,
  Its decks were glittering gold,
Whilst scores of lovely toys and dolls
  Lay tumbled in the hold.
Through the saffron clouds we sailed
  Unto a wondrous Isle,
Where stars are used for Fairy thrones,
  And Dreams reign for a while.
It was when the dawnlight touched the hills,
  That we came home once more,
Full of the joy-mad games we played
  And the beautiful things we saw........
I only sailed that once, but oh!
  The longing comes to me,
To sail again to Babyland
  that lies in Slumber Sea.

Leland J. Berry.

CRYSTAL VISION

BY S. RAJAGOPALAN, B. A. (HONS.)

THE details of what is known as crystal vision though very interesting and puzzling are nothing to the common mind. But for the Psychologists they open an entirely new field of explanation for many of the problems of the subliminal consciousness. The conception as it is popularly understood does not reveal even a fraction of its real significance. It is explained away as some form of curious distortions of memory and imagination, a special form of sensory hallucination. But as one penetrates into the intricate and often unexplainable details of crystal vision, one comes to the conclusion that it is a special mode of the working of the Psychic consciousness and is no more a hallucination than our seeing and hearing. Nor is it an erratic phenomenon being the gift of a selected few. The popular mind attaches to it a halo of mysticism and supernaturalism, but scientifically considered it has none of these characteristics and is nothing more than a form of sensory expression of some of the intricate and interesting details of the workings of the subconscious and unconscious minds.

Even psychologists are not free from this attitude. Many of them classify it separately as belonging to a distinct branch known as Abnormal Psychology. The terminology is inexact and highly mischievous in its implications because crystal vision is no more abnormal than after-images and illusions. Scant attention was paid to the subject by scientists and hence even as late as the latter half of the nineteenth century no definite and systematic knowledge of the phenomenon was possible. The credit for the first systematisation, proper description and analysis, belongs to Dr. Dee, one of the leading savants of the Elizabethan period. In modern times we owe much of our scientific knowledge regarding this and other allied phenomena to the indefatigable exertions and detailed investigations of the mysteries of the psychic realm, by Gurney, Conon Doyle, Myres, Hodgson and others to speak of a few in England alone.

Crystal vision or crystal gazing as it is more popularly known seems to be a very ancient practice, chronologically on a par with the belief in animism. With the ancients it more partook of the character of "the attracting of spirits into the ball", than of a psychological study. Animism postulated a belief in the presence of spirits benevolent and malevolent and it is only natural that the second stage of the primitive man's religion should consist of the invocation of the spirits and attempts to establish direct communion with them. Hence the primitive method of crystal gazing more partakes of the character of religion and witchcraft than that of a scientific investigation capable of explaining the riddles and paradoxes of life. Interesting details of this curious practice are given by Andrew Lang in his "Making of Religion."

The procedure of the experiment in modern times is as follows. The observer gazes steadily but without fatiguing himself into a speculum, taking care that it returns little or no reflection. The main point in the experiment is that the vision must not in any way be disturbed or blurred by reflections of himself or of other objects upon the surface of the speculum. A glass ball enveloped in a black shawl is adequate for the purpose. It is necessary that the subject should satisfy two conditions. Firstly gazing at the crystal must be preferably at solitude. Secondly it is very essential that the mind must in no way be disturbed during the observation. Entire passivity of the mind is necessary. Otherwise no vision at all is perceived. Thus the subject goes on gazing at the glass ball for ten to fifteen minutes, and after seven or eight attempts probably sees the glass ball clouded, after which he may see images within the ball. The vision becomes more and more distinct and pronounced as the subject persists in his practice. There are reasons to think that this faculty is possible in perfection only to one in twenty. When the subject becomes a master in the art of crystal gazing, it begins to impart information not attainable by ordinary means. The vision is not always confined to the crystal, though usually it is clearly defined within it and is limited in its proportion and magnitude by the dimensions of the crystal. But sometimes the perception of the speculum or the

glass entirely disappears and the perceiver is confronted with life-like images. Now the experience is like dream-vision where everything takes its normal color and proportion. When the habit of gazing is fully acquired one dispenses with the instrument and perceives pictures and images in mere blackness. Here it is impossible to distinguish between crystal vision and hallucination either veridical or falsidical. The proceedings of the Society for Psychical Research, mention innumerable interesting cases. In proceedings Vol. VIII the following experience of Miss Goodrich Freer is recorded. One day she was vainly attempting to read the title of a book unknown to her which lay at some distance from her. After vainly striving for a time, she found the name of the volume in crystal. Another experience which is more surprising is also mentioned, the subject even here being the same Miss. Goodrich Freer. One day she saw in the crystal the announcement of the death of a friend. The news was strange to her, for up till then, she was not aware of the fact. Then the "London Times" was referred to and there in one particular sheet which she remembered, she had used to screen her face from the fire, the news which was communicated to her by the crystal, was seen in exactly the identical way. Personal visions like these are recorded in the proceedings of the S. P. R. and their authenticity vouched for by eminent gentlemen of public position.

What is the psychological explanation for such a kind of novel and fantastic phenomenon? How comes it that the perceiver sees any image at all in the crystal? Many answers are given as solutions but none of them deserve serious mention except perhaps two theories. The first theory argues that the gazing at a particular spot in the speculum leads to the hypnotic trance when every kind of hallucination is possible. The argument seems to be strengthened when we consider cases where a partial hypnotisation, merging into trance accompanies the crystal gazing. But this is too general an explanation and leaves out of account the question why only a particular line of images should occur and not any other. An unprejudiced study convinces us that the attempted explanation is more a convenient assumption than a fact. The second theory is no better and

tries to explain the problem on the basis of hypnotic sensibility. The crushing defect of this theory lies in the fact that the gazing into the glass ball does not produce hypnotic trance at all.

The inner details of crystal vision may perhaps enable us to come to a more satisfactory explanation. A fairly good analogy may be drawn between dream-vision and crystal vision. Often it is seemingly fantastic and meaningless, but subsequent study enables us to come to the conclusion that it is not so meaningless as one may think at first sight. The vision develops and frequently changes following some chain of association, but is not continuous in scheme, color or line. To add to this difficulty there is present within the sphere a kind of milky clouding which blurs the images for a time and then gradually brings the picture into clear relief. This milky clouding is a most provoking factor and we are absolutely unable to explain it. Sometimes it occurs in the beginning and then vanishes off, while at other times it periodically reappears like a curtain in the stage. In certain cases it is continuously present. What this clouding is, why it is present, what the significance of this clouding is, are all problems too deep for solution.

For a proper explanation and appreciation of such a problem it is absolutely essential that our knowledge of personality should be scientific and clearly up-to-date. The last word upon the subject is not yet said, while the empirical collection of data is tedious and seems never ending. Myres speaking about self makes use of an extremely suggestive and interesting simile. Our present knowledge regarding human personality is like the knowledge of the physicist at the present day, regarding the solar spectrum. It is only recently that the fact that beyond the two ends of the spectrum—red and violet—there are innumerable rays of different wave lengths incapable of being seen by the naked eye, was found out. Applying the same simile we may say that much remains for our investigations of the self than we know now. The self is more despite the knowledge we have now about it. The conscious phase of personality is simply a minute fraction of the whole self. The subconscious and the unconscious phases seem to be the guiding principles in our life. There are evidences to show that the subliminal

consciousness persists even after death, and is vastly superior to our empirical ego. It is not affected in any way by space, time or causality. The understanding of these few facts may enable us to catch a glimpse of the real working and causes of crystal vision. All our sensory organs are not only external but also internal. Hence sensations may be either peripheral or central. Sensations centrally aroused do not depend upon the sensory organs for their existence. Phenomena like dream-vision, after-images, memory images to give only a few, support this view. Without entering into the complex question of the relationship existing between the subliminal and empirical consciousness, let us simply confine our attention to crystal vision. The images formed in the crystal are an index of the inner vision, "a reflection caught at some odd angle from the universe as it shines through the perturbing medium" of the particular self. The crystal vision is a strange combination of normal and supernormal with associated and imagined knowledge. The severance of these elements and their precise determination is the task of the future. A true idea of the utter and bewildering complexity of the subject is given to us when we remember that the crystal vision is a product of memory, dream, telepathy, telaesthesia, retra-cognition, pre-cognition and even spiritual communications of a very high order.

A complete explanation of the problem is here out of place. At this stage of our present knowledge regarding the life-phenomena, no perfect solution of the subject is possible. After all crystal vision is simply one factor among the myriad features constituting human personality. In the long story of man's endeavours to understand his own enviornment and to govern his own fates, there is the singular omission of any attempt to really understand the most momentous of all the questions—whether or no his personality involves any elements which can survive bodily death. The problem par excellence is still awaiting solution, the problem of immortality which vitally affects every one of us. Whether it can be solved time alone can tell.

WHEN THE EAST AND WEST MEET

BY V. H. SUNDARAM, B. A.

East is East and West is West,
But *ever* the twain *shall* meet.

(With apology to Rudyard Kipling)

Rudyard Kipling has immortalised his name in the annals of English literature by that single stanza. The proud imperialist talks glibly of the 'Unchanging East' and quotes the poet to suit his purpose and support his false ideas about the East, of course a case of wish being father to thought. There never has been any 'verse' so misinterpreted and misused too, as this unfortunate stanza, which the genius of the poet has created in a moment of inspiration. True,

"Words are like leaves and where they abound
Much sense of fruit beneath is rarely found."

But what is it, a careful student arrives at, on reading the whole passage! It is quite the opposite to what that 'line' suggests, that is,

"But there is neither East nor West,
North nor South, class nor creed,
When two strong men stand face to face
Who came from the opposite ends of the earth."

Lines like these are a joy for ever. The ideals which the nations must aim at is brought home to our minds. This ideal of the 'Unity' of the East and the West has been dealt with by some of the greatest poets. Tennyson was so inspired by this glorious vision, that he sang of 'the golden age of the Parliament of Man and the Federation of the Worlds.' Further, in his monumental work, 'In Memoriam' he goes on to say

'East and West without a breath
Mix their dim lights like life and death
To broaden into boundless day.''

As Haldane says, "The presentation of the History of Religion and Philosophy in India resembles in material respects the presentation of the history of all such reflections in the West

by the Western Idealists." So, the difference between the ideals of the East and the West is very little, if not nothing. If the West, which glories in its Christian name, practises the Christian virtues, which are the gift of the East to the West, we may find a basis in common to the spirit of the East and the West.

It is this glorious vision of 'unity' that has fired the mind of Rabindranath Tagore, that he believes in the meeting of the East and the West. To Rabindranath Tagore, this unity is not an idle dream at all. He has visualised the possibilities of this ideal and to him the world unity is only the divine event to which the whole creation moves. The fulfilment of this ideal is, according to the poet, the mission of India by virtue of her great spiritual heritage. The harmonious assimilation of the best elements in the East and the West and the exchange of cultures as enunciated in the ideal of the Viswa Bharathi University is an attempt at ushering in the era of peace and goodwill among the different nations of the world. The poet finds science a blessing upon humanity in bringing the whole mankind from China to Peru nearer and nearer to one another.

Tagore traces the unrest among us as due to the conflict between the spirit of the West and the nation of the West. The awakening of our national consciousness is one of the beneficial results of their influence. It is the nation of the West that has destroyed civilisation in the struggle for power and 'the natural man crying for simplicity and beauty in the ugly complexities of the modern world of war and commerce. The benefit of the Western civilisation is doled out to us in a miserly measure by the nation. While the spirit of the West marches under the banner of freedom, the nation of the West forges its chains of organisation upon us The West could never have risen to eminence were it not for this living soul, which is 'struggling against the hugeness of its organisations of power.' The new awakening in our country, the desire for unity among the various races of India is of course the work of the spirit of the West. India must assimilate all that is best and permanent in the Western civilisation and contribute her quota to the history of civilisation. Tagore believes that India has her own mission in moulding the destiny of the world. She must show to those

nations that she after all is not willing to adopt their institutions of power and their soulless machinery, which demoralise the standard of life.

It cannot be gainsaid that Indian civilization alone has survived the ravages of Time while all other civilizations whether Roman, Greek, or Athenian all alike have succumbed, leaving not even a trace behind them. So, civilizations built on the quicksand of matter and not on the bedrock of spirituality had found their graves. 'India is destined to be the spiritual teacher of the world,' says Woodroffe, 'as she has preserved her individuality against the hand of Time'. The world is on the wrong path in its pursuit of happiness. The schoolboy believes he knows more of Mathematics than Newton, and Science than Darwin. So the world, he thinks, has progressed enormously. He is led to think his fathers were fools and in turn his wiser son thinks him so. The reason for this self-delusion, says Tagore, is because man is served with the necessaries of life in greater profusion and his physical ills are being alleviated with more efficacy. We have come to learn from the Western School of Thought that the world is progressing, because the wants of the people are muliplying. So civilization implies a multiplicity of wants, to say the least. But the lesson we have imbibed from the history of our land, from the greatest sages and philosophers of yore, is that civilization is not to be measured by the number of wants required by man to keep his heart and soul together. 'Possessions are our limitations'. Desires could not be satiated by their objects of gratification, as they only help to multiply our wants, as Upanishads say, ghee poured over fire all the more helps it to burn with vigour. The wants grow by what they feed on. That is the sublime truth proclaimed long ago by our Rishis whose words were once taunted as the 'babblings of an infant humanity'. I use the word 'were' (in the past tense) on purpose. Is the world after all happy for all the achievements of science? True they have at their command more mechanical devices for increasing their comfort and convenience and are materially 'better off' at present than we were ever before. But, true happiness is a thing of the spirit and consists in *the harmony of the spirit, mind and body.* The world is far from

happy. Signs are not wanting of a growing restlessness and discontent among us. Mahatma Gandhi wants us to go back to our old days 'of plain living and high thinking'. This is also the message of Rabindranath Tagore. According to the poet India lives only when it resists the temptations to barter her soul for the glamour of the Western civilization and the victory of India lies in her power of resistance.

Far be it from me to minimise the magnificent contribution of the West to the quota of the world's progress, the grand achievements of science in breaking down barriers, annihilating space and harnessing of nature to subserve human needs, but with all its blessings upon humanity, science has opened out to the beastly instinct in man innumerable ways to devise engines on air, land and water, to destroy God's creation in no time. The glorious galaxy of human geniuses that adorn the pages of History, of Hampden, who refused to be cowed down by the unjust laws and taxes, of a Bright who dedicated his life to the service of the 'dumb millions', of a Howard, plodding over for bettering the condition of prisoners and a Watts sacrificing his time, money and energy, in inventing the steam engine, all actuated by the self-same spirit for service. Let us not forget that there is a living soul in the West to which alone the West owes her eminence, which holds high the banner of freedom, through centuries of martyrdom, and has fostered liberty of thought and action. This spirit of the West finds expression in the glorious literature in which are born the great princes among poets as Shakespeare and Shelly whose mellifluent lines breathe the sacred and sublime truths proclaimed ages ago in the forest solitudes of old by our ancients. But we find amidst the course of this stream of civilization sudden outbursts of barbarism, as Madame Roland remarked on the scaffold ' O Liberty, how many crimes have been committed in Thy Name.' We find horrors and bloodshed had been committed in the fair name of Democracy and progress.

The poet believes it to be his mission to bring the East nearer to the West. Now we see East and West have met in understanding one another in the true light. East has shaken hands with the West and Shantiniketan. The genius of India

is never dead. In the dim morning hours of earth's history where even traditions dare not peep, there were sages who sang the Vedas in the great Forest Universities. There were Yagnyavalkya and Gautama, followed by the celebrated Valmiki and Vyasa with a host of inspired sages; then a Sankara and a Ramanuja, a Ramakrishna and Vivekananda, and coming to our era, a Gandhi and Tagore.

What with the epoch-making discoveries of a Bose in unravelling the mysteries of nature and intrepreting "the Unity of Life," and with the masterly flourishes of oratory of a Sastri, not to mention the achievements of a celebrated Tagore in the field of poetry, and the moral force of a Gandhi in enunciating the triumph of passive resistance, East is rising in the estimation of the world.

The happy world of the poet's dreams is a united states of the world, in which all the nations form a perfected rose-flown with the stem of humanity, in which the state-building genius of the English, the scientific genius of the Germans, the happiness-building genius of the Italians and *the soul-building genius of the Indians*, would take part in the common interest of the human family.

Benefits of Swimming

Swimming is the most perfect exercise from the standpoint of its physiological value; it stimulates the circulation in an efficient manner. Practically, every large muscle of the body is working in harmonious co-operation. Deep respiration is required which develops fine, healthy lungs, unless the exercise is not too suddenly discarded. Efficient muscular growth is the concomitant of regular and systematic participation in this great sport. Swimming is also an exceptionally fine aid to the body in its elimination of waste products. It develops the abdominal muscles, and has a gentle massaging effect on the kidneys and intestines. In addition, it promotes deep, restful sleep and gives buoyant relaxation and eliminates local fatigue; for, by using all muscles, it stimulates lymphatic circulation, which disposes of congested waste products in certain local regions. (*Indian Review*)

THE LIFE AND TEACHINGS OF SRI RAMAKRISHNA

BY C. S. RAMASWAMY IYER, B.A., L. T.

THE earth whereon we live, the sun, and the moon and the ways in which they help the causation and maintenance of life bespeak the presence, however hidden from our view, of a most potent and at the same time a most benificent Being behind the scene. The study of the sciences dealing with the wonderful structure and function of plant life, insect life, bird life and animal life and above all, human life, reveals His greatness even more. The very composition of the air we breathe, and the manner in which it helps to preserve and promote life, not only life such as the naked eye perceives but still more the innumerable kinds of germ life, which the use of the microscope reveals, and the ways in which these varieties of germ life help or retard the existence of more developed forms of life, these again speak to a most wonderful intelligence combined with unspeakable powers of creation and protection.

Again, the structure of the earth, the distribution of land and water, the variation of climates over the different parts of the earth, the distribution of the seasons and rainfall, this regulation of plant and animal life in accordance with zones, and among men themselves the different types of colour, build, mentality and ethical standards: these, too, reveal to the thinking mind greatness of an unspeakable kind and extent. A contemplation of the starry universe with its countless solar systems whose age, course and goal are past human powers of conception again impresses the mind with the power and majesty of God.

The more these facts are observed and reflected upon the more is man driven to understand his own littleness and even helplessness in the presence of forces so very much greater than any he lay claim to. The moment, however, he perceives that his existence as apart from and in conflict with the rest of the world is a wrong and untenable view to take, that he is only a

small unit in a vast system of a most carefully designed and controlled kind of existence, that he must act his part in it willie nillie, that the more worthily he fills it the better for him, and that the greater the extent to which he can act in concert with the rest the greater the chances of his own peace of mind. These come home more and more to the reflective mind.

When all these attempts at reconcilation with and adjustment to the phenomenal work, leave the man mind dissatisfied and throw it more and more into the prone mood to perceive the authorship of the earth he inhabits and the vast universe into which our big earth fits not even to the extent that a brick can be said to fill the space occupied by a whole city of palaces, it is then that the mind assumes a prayerful, devotional attitude. The more this attitude is developed, the more softened and subdued his nature the more inclined to a life of fellow feeling, service and sacrifice. Others' happiness and one's own happiness are incompatible except on the view that the life of each individual is only a series of opportunities for serving brother men, letting alone the lowest forms of manifested life.

The better men of any age or clime are those who are actuated by this spirit and their whole life is a dedication to service. It may be along lines laid down by religion and tradition, such as the rendering of bodily service, to the sick, the blind and the halt, the dispensing of charity, and the imparting of spiritual instruction. But it may also be in less conventional ways; the work of the great servants of the west those who have toiled to push forward the frontiers of human knowledge in the various branches of study: who have worked to this end unseduced by thoughts of family, gain or ease; these, too, must come under the category of great men.

Great men have not been the exclusive possession of any one age or country. Any claim to their end will argue narrowness of thinking and even want of faith in God's wisdom and fairness towards His children. It will be nearer the mark to state that the distribution is not uniform and purposely so. Among the races themselves the degree of advancement has been relative; the higher types have been blessed with more enlightened teachers. These gifted ones appeared, served and departed,

leaving their foot-prints behind them; and their posterity have for the most part been content to tread on those foot-prints. The Rishis in whom we take such great pride—and rightly too› gave themselves to a life of austerities and strenuous contemplation; and the conclusions they arrived at are the common heritage of mankind to-day and constitute the best claim to international recognition that India at the present day has.

The ancient Egyptians, the Greeks, the Romans, the Israelites, the Chinese and the Japanese have all had their great men, legislatus and spiritual preceptors, often times the same men playing both the rolls. There were two reasons for this: the times were primitive, and the need for elaborate social legislation on a scale necessitated by modern conditions of life did not exist; further, worldly pursuits being fewer and less exacting, their minds could be more easily attuned to thoughts of religion; and men with a godly bent of mind received at the hands of their fellowmen a reverence which we of the present day do not give or even encourage others to expect. The rise in the culture level of the average man and the advance of rationalistic studies so strikingly characteristic of present day education are responsible for the difference.

Of the great men who have come into the world latterly is Sri Ramakrishna Paramahamsa. The reason for his being styled Paramahamsa may be explained even here. This is a class name given to those who by the sanittiness of lives have made a great advance towards Godhead. The hamsa is the swan which is commonly credited in this country with the power to draw off the pure milk from an adultrated supply of it. Even so the Paramahamsa is one who has drawn off the essence of divinity from the very mixed cup of human experiences. Sri Ramakrishna has also been styled as Bhagavan Sri Ramakrishna. This, again, is because his saintliness has brought him very much closer to Divinity than the common run of men. He is a God-Man going into sannadhi at frequent intervals.

This Ramakrishna was born in the northern part of our country in the province of Bengal, in the district of Hughli, near the town of Burdwan and in the village of Kamarpukur in the year of grace 1834. He came of a Brahmin family, of rather

straitened means but highly respected because of the piety and goodness of its members. His father, Khudiram Chatterjee, was a man of considerable culture and of marked devotion His mother, Chandramani Devi, was a personification of kindness. No wonder that when the soul of Sri Ramakrishna came into the flesh it found its way into this uncommonly good house.

Sri Ramakrishna with his eldest brother received some lessons in reading, writing and arithmetic in the village school. For the rest he had no secular studies worth the name. Both the brothers attached themselves to a temple. Ramakrishna could sing most beautifully. After the morning ablutions he would sit up in silent meditation and later on fall into the singing mood which he retained to the very last. By temperament he was happy; and his happiness was of that catching kind that none came in contact with him without getting into the same joyous spirit himself.

He was singularly fortunate in the company of holy men who came to the temple to which he was attached. As these holy men read from the scriptures, and discoursed on the themes of our Puranic lo.e his mind became saturated with the incidents of the Ramayana, the Bharata and the Bhagavatha and their high import.

This sort of preparation may not on the surface of it appear as effective as it really is. The extent to which it can be effective depends upon the powers of receptivity and assimilation which the individual has. Ramakrishna's was a giant intellect. It could state a position and argue thereon in a manner that compelled the homage of men like Swami Vivekananda. That one whose school course was so rudimentary could be the possessor of such an intellect can be explained only on the condition that his soul was a highly evolved one, which in a succession of earlier births had gone on perfecting its knowledge and experience by great dint of exertion, and that when the soul was ushered into the present existence the little schooling he received was enough to open out the thin shell of silence in which his boyhood lay. From the day he emerged from that shell his beautiful and at the same time puissant soul has been delighting the world with wonderful notes of harmony and wisdom. The healing power

which Matthew Arnold attributes to the poetry of Wordsworth can be ascribed to the sayings of Sri Ramakrishna with tenfold more effect.

Among the great men who were his contemporaries and who came to meet him, were Keshab Chandra Sen, Iswara Chandra Vydya Sagar, Doctor Rajendra Lal Mitra, Doctor Sircar, Michael Madhusudan Dutt, Krisso Das Pal, Trailanga Swami, the great saint of Benares, Dyanand Saraswati, and Maharishi Devendra Nath Tagore. Among European folk who came to know him were Mr. Cook of the United States of America and Mr. Williams.

Many thousands of men and women used to go to the temple of Dhashineswar in Calcutta where he spent the major part of his earthly career. They went there to see him, listen to his inspiring talks and returned partaking of the God-spirit of which he himself was so full.

The movement he started is practically a Bhaktimarga, more liberal than any taught by other preceptors in this country or outside it, and also more intense. Further, it was a Bhaktimarga founded on a deep and unshakable knowledge of the religion and philosophy of his motherland. The knowledge was so discerning that the entire world with its many creeds and cults presented to him but one picture of effort to seek and find God. To him Mahomad and Christ were teachers worthy of much reverence, men who had received illumination for the Most High, and therefore were quite good as guides on the road to salvation. The Sat-chit-ananda is one and is universal in his pervasiveness. All are of His creation, and therefore His children to be ever looked after by Him, let them call Him how they will, Jehovah, Allah, or Parabrahman.

To illustrate this truth Sree Ramakrishna has a number of analogies. One can get to the top of a house by a rope. He can put up a knotted bamboo and climb up the required height. He can make use of a regular ladder. Easier than all this and also saft, he can go up the distance by a good, broad staircase.

There are many ways leading to a temple within the heart of a city, the Meenakshi temple in Madura to take a familiar

instance. The time by which we can get into its presence depends upon the place we start from, the eagerness we evince in achieving the object, and to some event, the choice of the road, the best maintained road taking us the quickest.

Again, dwelling on the necessity for an attitude of love and reverence to all faiths with special attachment to one's own Ishta Devata the Paramahamsa has a beautiful comparison. The young wife in a household has a number of people to treat with respect and love. There is the father-in-law. There is the mother-in-law. There are the brothers-in-law and the sisters-in-law. Love these as she may, she cannot and she shall not love them to the extent that she should her husband whose relationship to her is more special and consecrated.

(To be continued)

Appetite

One of the necessities for the attainment and preservation of perfect health is to eat only when the appetite is keen. All food is then easily digested and well assimilated ; otherwise, in the absence of an appetite, it forments and putrifies and acts as poison. To understand what is meant here by a keen appetite, let the reader go without breakfast, work in the garden or play golf all the morning, rest half-an-hour and the result should be a keen appetite for lunch.

It is impossible for anyone to get such an appetite with meals taken at shorter intervals than six hours. If one therefore has three meals a day, apparently the only way of getting them in must be 8 a. m., 2 and 8 p. m., with bed, after digesting at midnight. A much more healthy, but less fashionable plan is to have only two meals a day, say at noon and 6 p. m. One can then go to bed earlier. (H.)—(*Wealth and Welfare*)

STUDENT STRIKES

BY PROF. G. S. KRISHNAYYA, M. A., PH. D.

MY purpose is to treat the phenomena of student strikes as a doctor does typhoid or indigestion, the object being to notice the conditions which favour their occurrence and to prescribe ways and means by which such conditions might be met or avoided. Within the compass of this brief paper an attempt will be made to describe situations, mostly psychological, in which individuals and groups are most susceptible, and then to suggest how such mental states might be prevented or handled. No claim is made here for exhaustiveness, nor is it assumed that all that is said here will apply in all details to any particular strike.

Important amongst the predisposing factors is the failure of the school to use up the animal spirits of the youth. This pent up energy naturally demands an outlet. But an educational system which idealises its quiet boys, and which everlastingly preaches "keep quiet" is not likely to make provision for the proper expenditure of superfluous steam. Therefore from the humdrum routine of school life, which normal boy would not seek occasional escape? The surprise is not there are strikes, but that there are not more of them. It would indicate an abnormality if young folks with the natural exuberance of the teens did not desire to take a day off, to let go or to do something out of the way. American students have a day when they might act as young ruffians. Their razing, initiation, and " ruffouse " performances help to release the tension. School psychologists are emphasising the need for a larger amount of play in the education of children. The tendencies to-day in circles responsive to new ideas are to obtain social and educational as well as physical values out of play, and to that end to provide adult, if not expert, supervision on the play grounds. It is urged that young people should not be allowed, with impunity, to break rules laid down by the authorities, but few stop to consider what is to happen when the authorities violate every law of God and

Nature in their insistence on an unnatural conformity to impossible requirements. It would be difficult for some of us to believe that pupils were made for the school, and not the school for the pupils.

To avoid such a disposition to utilise the first chance for some forbidden excitement, it is necessary to have many activities centering in and around the school. Since the traditional curriculum leaves so little room for activity and uses up so little of the tremendous reserves of energy and enthusiasm, it is desirable to introduce some extra-curricular activities, such as Excursions, Parties, Scouting, Athletics, School Newspapers and Magazines, Dramatic Clubs, Literary Societies, Music Clubs and Orchestras, Student Councils, etc. Besides, one of the surest ways to the heart of the pupil is to have the school associated with what calls forth some of the happiest moments of his life. The need for creative activity need hardly be stressed in this connexion. Even the curriculam can be vitalised and made more absorbing by the use of the Project Method, the Winnetka Plan and the Socialised Recitation.

Another predisposing cause is the lack of sympathy between students, teachers and the administration. Leaving aside the apathy that often exists between the administration and the teachers, it might be said that there is not the understanding of the student mind and nature that would make for a feeling of *esprit de corps* amongst the students and the rest. The student is considered a species all by himself, one who must be subjugated and kept in subjection. Until the teachers and the heads of schools show by their attitude and conduct that they are convinced that the school is for the child and that he is the *raison de etre* of the institution, the child will not receive the treatment that is his right Human beings crave for sympathy, and students, being human, seek sympathy from those above them. When they begin to feel that that cannot be secured, the atmosphere is charged with the possibility of a strike. From this point of view a strike may be a protest against administrative indifference and callousness. The possibility of alienation seems to be all the greater, as hinted by Principal Ramsbottom of Calcutta in his evidence before the Hartogg Commission,

when the administrative head happens to be a foreigner, for violation of authority may be easily mistaken for resistance to foreign domination. Indian students seem unable to feel and think of Nation and State, People and Government, patriotism and loyalty as they do in most other lands. The strike however is a notable example of an instinctive rather than a rational attempt to correct evils. As strategy for immediate results and minor amelioration, the strike perhaps is of occasional value. But as a social method it corresponds to the tactics of a rat seeking its escape violently from a trap the nature of which is not perceived.

When sympathy is not forthcoming and repressive measures are threatened, further step has been reached and youthful pugnacity comes into play. It takes up the challenge, and feels called upon to show that it is no factor to be trifled with or displeased. The urge of mastery is strong and the only course open seems to be a walk out. At least when repression is likely to lead to revolt, discretion on the part of the administration is the better part of valour! The study of the psychology of childhood and adolescence will be found invaluable alike to teachers and the authorities. In fact it is remarkable that it has not yet been considered indispensable.

The third factor that needs to be considered is the general lack of a sense of loyalty to the institution to which one belongs. This is conspicuous by its absence in Indian schools and colleges. This lack of devotion to the school renders them an easy prey to divisive and disrupting forces which are more or less always present. (A pride in one's institutions is necessary before devotion is conceivable. This pride cannot be cultivated unless there are some things about which the pupils may be proud). There is usually nothing to deter them from doing things which would bring disgrace to their institutions. If they could be made to feel a sense of duty and responsibility to hold sacred the fair name of their institution and to pass it down fairer and nobler to the next generation, it is conceivable that they would refrain from much that is light-heartedly indulged in usually.

To promote this feeling of corporateness and to develop a college spirit a number of things could easily be done. Weekly

or less frequent assembling of the students and the staff will go a long way. At least if at the beginning and end of each term such a formal gathering were arranged it would, to say the least, introduce the students and teachers to each other, and make them feel that they belong to one academic community. A students' hand book and diary would ensure a common stock of knowledge regarding the history and traditions of the institution. Flags, colours, badges, college songs, etc., serve as important unifying agencies. Little is done to enlist an alumni interest in the school, and less to deserve it. An alumni register will serve to keep the institution in touch with its past students. The old boys and the present students should be provided with opportunities for meeting one another.

The students' interest in the school can be increased greatly by giving them a small part in the management of it's activities. While students may not be able to rule themselves entirely, they are usually able to manage many of the small affairs about the schools. He who said "it is more blessed to give than to receive" was right. The student who gives his time and energy to his school cares for it the more because of his contribution. If these opportunities could be multiplied so that more students could participate in running the school, the more friends will the institution have made. With such an increased interest and responsibility, the problem of rowdyism is inconceivable. Further, it must be said that the poorest and least intelligent discipline in the world is that which is effected through fear. The best is that which comes from within, and comes because the group itself takes pride in holding up its own standards. Rules always are a challenge; threats only increase trouble for those who make them.

A sense of responsibility is greatly assisted by the Student Representative Council. The students not only begin to share in the running of the institution, but have a legitimate channel of expression for their grievances and problems If the students could be made to feel that the building up of worthwhile traditions and the maintaining of the reputation of the institution is a joint responsibility, much will have been done to minimise censoriousness and carping criticism. Our colleges and schools

have not attempted to take their pupils into administrative partnership A feeling of partnership predisposes one against revolt.

Another matter that is of too great an importance to be ignored here is the need for sensitising students to propaganda. This will prevent them from falling a ready prey to every wind of doctrine that might come their way. One of the greatest defects in our educational system is that it does little to encourage independent thinking and the scientific attitude. Students are never given an opportunity to sift evidence or encouraged to differ from opinions, printed or professorial. Until students can stand on their own feet intellectually, they are bound to believe most things that they hear or read. And then they often act on the bases of these supposed facts.

Ever since the evils of the British-Indian type of education were recognised, educationists have been urging the need for developing the critical attitude. But no great change will be possible until examinations call for more than a verbatim reproduction of somebody else's ideas and opinions, and until reasoned differences are invited. In the class-room, collateral readings should be required—conflicting statements should be sought rather than ignored. The worshipful regard for the printed page could be reduced by indicating errors, and contradictions not infrequently found in newspapers, magazines and books. For increasing democratisation and enfranchisement such critical mindedness is indispensable. Calm deliberation and the weighing of evidence can and should be cultivated through the school. This will render young people somewhat impervious to prejudice and propaganda, and prevent hasty action so characteristic of impetuous youth. Until the exercise of rational faculties is exalted as social righteousness we invite the fate that awaits vital ignorance

Before closing, it must be admitted that in bygone days these predisposing causes were operative, and yet strikes amongst students were rare, if not entirely unknown. Something has happened. The power that lies in collective action, one of the discoveries of the industrial West, has been frequently exhibited in the form of strikes with so much success that Indian students have been duly or unduly impressed. Here in India too it has

often been observed to produce the desired result. And so, when their wishes are thwarted, and they want to assert their might, they seem to fall back upon this weapon.

Under such circumstances, it is obvious that the student mind is concentrated on the goal. Their interest in the means is only as means to that end. (Their demands, to the extent to which they are legitimate ought to be granted, but when they are not reasonable or desirable, what then ?) Perhaps, then it would be best to bring the means to the fore-ground and to get them, as rational beings, to evaluate their contemplated procedure. If students realized how disastrous a strike can be to character, how subversive of morale and discipline, and how wasteful of time, talent and energy, they would hesitate to resort to it. Students should therefore have an opportunity for discussing this new technique with the co-operation of their educational advisers. This would ensure the presentation of more sides of the question, and if discussed before any particular issue is up, will guarantee more balanced conclusions Being fully aware of the consequences, they are not likely thereafter to fall in with the first suggestion of strike. It may also be that the fact that they had covered the ground mentally and "vicariously," would sob the quest of a "new experience" of most of its motivating power. They have become immune, as it were, to serious infection.

Much more needs to be said on this subject but limits of time and space forbid reference to more than the five matters treated above. Only when schools and colleges realise the need for greater physical and social activity inside and outside the curriculum, when they recognise that students respond better to sympathy and understanding than to the blind enforcement of rules, when they recognise that love and loyalty to an institution are forces which can and should be cultivated and capitalised through the development of a sense of partnership, when they actively immune students to the ravages of half-truths and no-truths, and when they enable students to understand that imitation in the matter of strikes is not commendable but fraught with disastrous consequences, will a scientific approach be made to rendering student strikes less likely, if not possible.

The New Era.

Conjeevaram the Benares of South India

BY E. V. SUBRAMANIAM

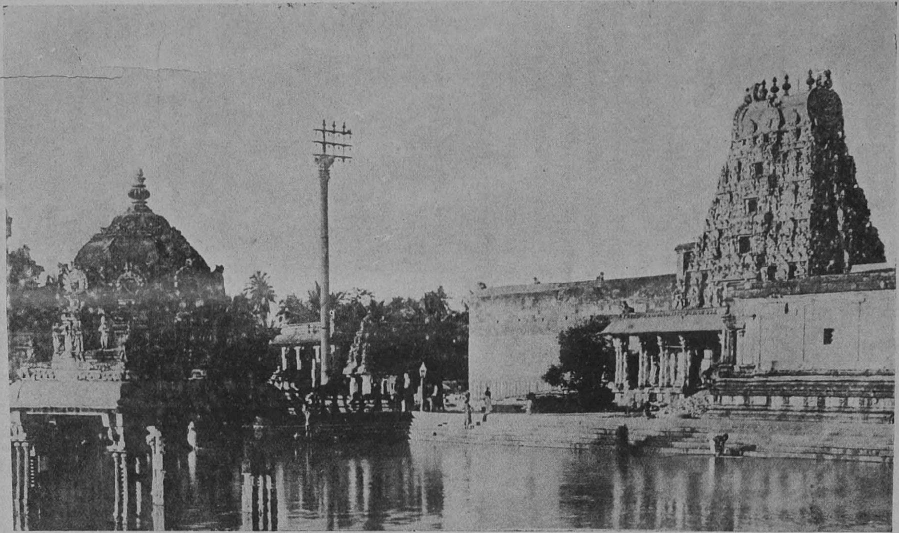
THE advent of the Bus has taken away much of the days of tiresome travelling associated with pilgrimage. There are people who think that on that account the pious function has lost much of its grace and charm. Such good sculs are glad to feel that they cheerfully underwent a good deal of suffering and expense in the discharge of a religious duty. But for ourselves we regret more the novelty associated with such travelling, which had all the pleasures of a picnic party. It is obvious, however that, it kept out a large number of people from all such costly and venturesome attempts because they could find neither the requisite money needed for convenient travelling nor the strength to do the pilgrimage walking. But the Railway and its much newer brother, the Bus however has brought every centre of pilgrimage within the easy reach of practically all. The vast majority of the people who have to earn their daily bread and therefore are tied to their places, should be thankful to the Bus for enabling them to use their week end holidays to the double purpose of enjoyment and the performance of religious duty. To the people employed in Madras, for instance, what enormous facility there is for the fulfilment of such purpose: Kanchi. Sri Perambudur, Tirukkazikundram and a host of other places easily suggest themselves to the mind.

Conjeevaram, one of the seven most sacred centres of the Hindu religion, and situated in the Chingleput district, is 45 miles away from Madras. Such a comparatively long journey if you go by Bus can be covered in two to three hours at the incredibly cheap cost of one rupee—a rate which is even a little less than the railway fare itself. But we were soon reminded of the limitations of the form of conveyance and very properly punished for beginning a journey of such long distance at 7 o' clock in the night. For, hardly had we left the precincts of the city and its

suburbs than one of the wheels burst with a crash. All in a moment the feeble head-lights with which the bus was provided went out and the machine came to a full stop. Fortunately, the bus was provided with a stepney, and ordinarily it should have been an easy problem to take out the damaged wheel and fit in the new one. But there was absolutely no light to do the job, the conductor having failed to fit up the rickety Dietz light he had with him with oil and wick. So twenty-three of us stood gaping in the dark, ruminating on the grim prospect of reaching our destination somewhere about the dead of night. The smokers among us gave what light they could by emptying their match-boxes and making a bon-fire of them and helped by the lamp of a passing bullock cart, the driver at last fitted the stepney. Then began the race to gain the lost time and we travelled without a break for the rest of the distance at a speed of about 35 miles per hour, a speed beyond which it was impossible to work up the engine.

Conjeevaram or Kanchi as it is popularly known, is a town of great antiquity, which has seen the rise and fall of many dynasties and shared in the vicissitudes of ravage and plunder and also resurrection. We find reference to it in the grammar of Patanjali who is assigned to the second century B. C. It belonged to the Chola kingdom until the fourth century A. D. and for the next five centuries, it was the capital of the Pallavas and in the fourteenth century it became the capital of Tondaimandalam. It was constituted as a Province by the Vijayanagar line of Kings in the 15th century and then for a period, it was captured by the British and the French until it finally passed into the hands of the British. Buddhism, and Jainism, and Hinduism flourished in this ancient city, and it was also the scene of the labors of the great apostles of blessed memory like Sankara, Ramauuja and Vedantadesikar. Kanchi, the Benares of South India, was also the centre of Sanskrit learning from the earliest times, which it is so even now to a limited extent, and was the recipient of royal favors in the shape of big temples and tanks.

Even today, the city preserves some of its ancient greatness and the large number of temples, with which the city is studded, give it an atmosphere of homeliness and spirituality in sharp



EKAMBARANATH TEMPLE, CONJEEVERAM

contrast with the ungodly, materialistic atmosphere of modern cities. The city is very well laid out with broad streets and plenty of open spaces and other amenities for community life. Professor Geddes, the town planning expert found much to admire in the planning of the town. The city is rapidly growing and it is to be hoped that it will not lose, if it does not gain anything, by the process of modernisation.

The city is also important from the industrial point of view. Both as a cottage industry and as large-scale production, weaving of cloth, particularly of coloured female saris, has been a speciality here. The weavers form roughly one-third of the population and for some time efforts have been made to secure the benefits of the co-operative movement through special societies organised to procure them credit and also for proper marketing of the goods produced. The business can be put on a more stable basis if the movement is adequately developed.

But when all is said, the chief interest of Kanchi consists in its numerous temples, big and small. Everywhere you turn, your eyes have necessarily to meet a *gopuram* or a tank and most of the time of the newcomer will be taken up with visits to these temples, some of which are very far from each other. Thus the Kailasanath temple, one of the oldest known temples in South India, is situated in a lonely quarter of the town. There are inscriptions to show that the central shrine of the temple was erected by the Pallava King, Raja Simha about 670 A. D., and the ruins have been partially restored by the Public Works Department, on whose work Prof. Geddes had some hard things to say.

It is a regular ordeal to worship at the inner shrine, because the construction is such that it is always pitch dark inside and the situation gets worse when one has literally to crawl through a dark opening, hardly big enough to contain a man of ordinary size, it being presumably designed as a symbolic representation of reaching Kailas.

Infinitely much better and more beautiful in construction is the Ekambranath temple, the largest of the Conjeevaram temples, where the principal object of worship is Prithivi or Earth lingam.

Inscriptions trace the antiquity of this fine temple to 11th century A. D., but it might possibly be of still earlier origin as we find reference to it in the *Devaram*, which dates from the 9th century. Its great gopuram which is 180 feet high was built in the 16th century by Krishna Devaroya Udaiyar of the Vijayanagaram line. Near the central shrine is a mango tree under

KARIKAL CHOLA,
who covered with gold plate
the vimana of the shrine of the Ekambranath Temple.

which Parvati is said to have done penance for putting her hands over Siva's eyes and so plunging the Universe in darkness. No wonder the Nattukottai chettis for many years have made its restoration the object of their lives, spending on it the incredible sum of 30 lakhs of Rupees in the last 25 years.

The Kamakshi Amman temple which ranks third in size is another important temple of the city, built in honor of the wife of Shiva, who is worshipped under the name of Kamakshi. Various theories and legends are afloat regarding the origin of this diety, but we need only note here that as though to remind us that the legends in question, regarding the relation between Sankara and this Diety have some basis, an image of Sankara stands in the inner temple and the priests also are Nambudiri Brahmins who claim to be descended from those brought by Sankara from Malabar. Though the connection with Sankara points to the existence of the temple as early as the 9th century, the greater part of the temple as it now stands, seems to belong to the Vijayanagar period, while the tower near the tank must be of later origin, being in the Muhamadan style. These exhaust the important temples in Siva Kanchi.

The biggest temple in the Vishnu Kanchi is, of course the huge Varadaraja Swami's temple measuring about 1,200 feet in length and 800 feet in breadth. It contains many inscriptions belonging to the Chola and Vijayanagar kings, but it was already famous when Ramanuja, who is worshipped within its precincts along with other great Achariars and Alwars attached himself to it in the 11th century. Unfortunately, this wealthy institution is very often the object of dispute among the Vaishnavite sects and of long civil suits over which much money is wasted.

Visiting all these temples is easy enough for those who have got money. Every temple has a host of priests and other people connected with it, who have a knack of estimating the extent of our purse accurately on first sight and who constituting themselves our self-appointed guides reveal to us the mysteries of their temples, with plenty of exaggeration, of course, but with also enough information, and fleece us into the utmost possible extent. But nevertheless, without them it will be no easy job to finish visiting all these temples in a day, which we were able to do. So God help them.

REVIEWS AND NOTICES

The Next Rung By K. S. Venkataramani, M. A. B L.
Published by Swetaranya Asram,
Mylapore, Madras. Price Rs. 3.

The treatise under review is one of the outstanding writings of the present time which consider the great questions affecting human well-being in the light of humanitarianism. Problem writings are more characteristic of the west and in our own time, there have been at least half a dozen writers who have tried to envisage world problems and suggest solutions for the ills of life. Most western writers are unconsciously led into a bias in favour of western humanity and are apt to belittle the achievements of Eastern people. A writer like Romain Rolland is truly a citizen of the world, and looks at the questions of life with utmost freedom of mind and is sensitive to the beneficial results achieved by human combination in both hemispheres. In our own country, culture and character have risen to the very greatest heights in the lives of many sages and seers, epochmakers, ethical and religious reformers, and their genius and insight into human problems have blossomed forth into numerous works of permanent literary value. But not until very recent times, when the thoughts of western people travelled freely into our country, and ours went about among the foremost western people, have the towering men in our own land begun to look at human questions, in their collective and comprehensive aspects, through the objective vision of western humanitarians.

Foremost amongst such writers in our country, is Rabindranath Tagore, whose unique place in the world of thought is due quite as much to his wonderful genius as to other circumstances which have afforded him the ample leisure required for a life of high thinking and noble striving. The higher order of religious ideas of Hinduism is markedly universal in tone and outlook: the best minds of our country are more competent than the highest thinkers of the west to propound humane solutions of the ills of life, by virtue of the national heritage of culture which is theirs, and of the social environments which are more adapted for equitable adjustments than the more vigorous, but less humane institutions of the west. Mr. Venkataramani almost the only writer of eminence, in our province who wields a most facile and powerful pen in the foreign tongue fairly challenges comparison with the universally recognised thinkers of the day, and promises to leave behind him enduring memories of his contribution to human thought in the minds of readers. If he is not mentioned in the same breath with such personalities, the fault is not his nor does it attach to his writings. It is due rather to the strange conventions that have been developed in the literary world which yield their dues to authors too grudgingly.

I would not say that the consideration of the problem of human want and misery and the solutions offered by the author are so original. There is nothing new, under the sun; but the mind that has attacked the various questions considered in the work is fresh, young and vital, and its humanity and wisdom rich and full. Yet, it would not be quite correct to say that there are no new points of view taken by the author. While the author is hopeful of the coming of peace and knowledge into the world, by universal disarmament by the return to the plough of the majority of mankind by the abolition of inequalities in human conditions, and of the monetary system, by the individualisation of agriculture and the nationalisation of industries, and by the re-establishment in full vigor of village life everywhere, he cherishes the hope that science in future will be harnessed fully to all the conceivable daily uses of man, in the city and in the village, and that possibly the human kind will reach a state, when every one will be enabled not merely to work with equal facility for the things that nourish and sustain life, both inner and outer, but machinery and the discoverses of Science, will turn from their work of destruction, to the useful and sustaining industries of human kind. The author is not content to picture a world of mere economic equality, but he is more warm about this world of erring men turning into super-men with the merits of mind and the traits of character which have distinguished isolated supermen in the past. He directs his attention to the consideration of that question and hopes that there will be a general movement in the world in the direction of collective superhumanity, when many of the infant human sciences have yielded more lasting results to us.

Mr Venkataramani's study of the fundamental institutions of mankind is searching and critical, warm—hearted and touched almost with the gift of prophecy. As flowers of varied kind may greet the eye when one goes into a rich garden, are the sentences laden with beauty and excellence, which cover the book throughout its pages. A thought is often expressed in a mosaic of words and phrases, the structure of which strikes one as perfect in design and outline. The statement that cooking and clothing are the foundations of our present civilisation grips us by its inherent and inevitable truthfulness—equally true and no less beautiful is that string of statements, which says that cooking is the beginning of marriage, marriage is the beginning of property, and property is the beginning of government. That the societies of the present day world are weighed down by over-government, and that the future of the race lies in the direction of decentralisation and surrender is a truth which will certainly be resisted by active politicians to day, but will dawn in increasing measure on the minds of thinking men in the world.

The particular problems of India are considered in special detail in five or six chapters of Book II, and I would invite the attention of every earnest minded reader to digest every one of those chapters. I am in full and hearty agreement with the author in his views as to the federal form of gevernment

as the more suitable for India, as to the constitution of a second chamber, as to the relations between the native states of India and British India, as to the constitution of autonomous linguistic provinces, of village councils as the unit of government and so on. When the English people drop their high offensive airs as conquerors, and have enough honesty and frankness to recognise the intellectual claims of Indians a great work like Mr. Venkataramani's will fall into its appropriate place in the history of English literature.

Notes

A Wise Choice

WE are extremely glad to learn that the Rt. Hon. V. S. Sreenivasa Sastri has been appointed the first Vice-chancellor of the Annamalai university. Both the latter and the Madras Government deserve to be congratulated in making the choice. Obviously, they could not have made a better selection. By his scholarship, learning, high idealistic outlook and last, but not the least in importance, his administrative experience, Mr. Sastri is by far the best fitted man for the post. That all his gifts would be at the disposal of the University during its early stages augurs well for its future. It does not cause us any surprise, because we know the man so well, that his services are to be honorary and to last only till July next year. Before his period is over, we hope he will be able to put the University on a stable working basis. A word of thanks is also due to the Madras Government for its decision to stick to an Indian Vice-chancellor—as they did in the case of the Andhra University and made an equally wise decision—instead of going in for an European Vice-chanceller, selected from India or imported directly for the purpose from abroad. The need for selection is all the more important in the case of the new Universities, which are being started with the definite purpose of promoting the culture, civilization and language of particular sets of people and princes. And an arragement like the present one has got this supreme advantage that it does not cost anything either in the way of huge salaries or substantial passage allowances.

Indian Air Mail

NOT long ago we witnessed the painful spectacle of science being prostituted for purposes of destruction; it is no small relief to see it now utilised in the direction of helping mankind as it was intended to be used. If the possibilities of destruction by the Aeroplane and the Zepplin were found to be immense during the late war, recent events have shown that it could be turned usefully for travelling purposes. What the Railway, the Steam Ship and the Motor have not been able to do, the Aeroplane has achieved. We have in mind particularly in these remarks, the Indian Air Mail Service, which has recently been successfully launched, and although it seems too early to prophecy it is safe to say that it is likely to prove an immense success. It requires a fortnight for the ordinary mail from England to reach India; the Air Mail has now demonstrated that it could be done in seven days. What enormous advantage it is from the business point of view, it is easy to surmise, and what is more important is that it indirectly increases the interdependence of nations—a fact of good augury for the peace of the world.

Marine Engineering Training

A self-supporting and real Indian Mercantile Marine requires that it should be manned and run completely by Indians. Not that Non-Indians should be prohibited from joining it, but it should not be said that Indians cannot manage the Marine all by themselves if necessary. There was till latterly practically no scope for Indians to qualify themselves for the task. The training given *Dufferin* is, therefore, to be welcomed. But obviously it could not give all the training required in the higher rungs of the profession, as for instance, marine engineering. In the absence of such facilities for training in India itself, the Government of India have done the next best thing by way of awarding three scholarships, the rules and nature of which we reproduce below from the Government communique for the information of our readers and those interested in the subject.

The rules for the examination of marine engineers prescribe certain qualifications which the candidate must possess before he can sit for the examination for the second class engineer's certificate. Generally speaking, the qualifications required fall under two heads: (a) Workshop Service and (b) Sea Service

Practical training cannot at present be obtained in India. To enable candidates to obtain the necessary training, the Government of India have decided to award this year three State-technical scholarships of the value of £240 per annum each (inclusive of a bonus of £40) tenable in England for the period of training subject to certain conditions. The total period of training will extend from six to seven years. Of this 4 to 5 years will be required to complete training at one of His Majesty's dockyards or at a private firm of marine engineers as may be arranged by the High Commissioner for India. The period of apprenticeship will be followed by a training for 18 months at sea in a foreign-going ship, arrangements for which will also be made by the High Commissioner.

Scholarships will be awarded after the competitive examination which will be held at different centres in India on the 15th July, 1929 and the following days. Rules and conditions for the grant of these scholarships and the rules for the competitive examination for the selection of candidates for scholarships are being published in Part I of the "Gazette of India" dated 13th April, 1929. Applications for entry to the examination must be made on the prescribed form, copies of which can be obtained from the Secretary to the Government of India, Department of Commerce and they must reach that Department on or before the 15th June, 1929.

India in the Crucible

IT is a truism to say that India is in the crucible; as to how it will emerge out of it, it is not safe to prophecy. It is a tragedy that the Simon Commission and the Butler Committee, which were appointed to devise ways and means of settling two problems of vital importance, should have provoked such bitter opposition—an opposition which must necessarily detract from the value of the conclusions reached by them. By excluding the Indians from its personnel and sitting in judgment on us *ex-parte*, it has secured in advance the non-co-operation of Indians—of Indians who count in the real life of India—in any scheme that the Commission might formulate. The Butler Committee was constituted as an expert committee and early in their proceedings they made it clear that their task would be such as would not relate to any practical problems concerning the Indian States. Thus they would not concern themselves with the relation of the people and the States; they refused to hear the Indian State People's Deputation nor would they even supply the Deputation with a copy of the questionnaire. In the result, they have produced a report, which is generally reactionary beyond doubt, but some of which are even mischievous in their implications.

Butler Recommendations

THE recommendations of the Committee could be shortly summarised. The paramountcy of the Crown over the States is supreme and could not be divorced at any time or under any circumstances. That is to say, the relations now existing or that may hereafter exist, should not on any account be transferred to a Swarajist Government if and when it is formed. Thus the recommendation is in a way, as Sir Tej Bahadur Sapru aptly puts it, a very negation of the claim to Dominion Status put forward by British India. The intervention of the Viceroy in the internal administration of the Indian States, has in practice we know, not been productive of much goodwill on either side in case of at least certain Princes and States. The Report, as far as we could see from the summary, does not tackle this question seriously, but is still disposed to leave a great deal to the discretion of the Viceroy; at any rate, it does not provide a constitutional agency which will put a stop to the arbitrary action and abuse of power which the present arrangement makes it possible. There are other questions connected with recruitment, fiscal and other arrangements, the detailed consideration of which we shall have to reserve to a later occasion. In the meanwhile, the total effect of the recommendation, even from the point of view of the Princes, seems hardly worth the money that they so lavishly spent on legal luminaries and frantic propaganda. From the point of view of British India and the people of the Indian States, the report of the committee, which held its deliberations on secret, is wholly reactionary and mischievous in the extreme.

The Simon Commission

THE Simon Commission has sailed back to England after completing the first stage of its enquiry. While it cannot be known what recommendations they will probably make, and while it would be still more useless to speculate on it, Sir John himself has given a slight hint of the probable trend of its conclusions in his address to the members of the Central and Provincial Simon Committees in Delhi. He seems to have suggested that, perhaps, India might follow the Canadian model in the new constitution, and that it might be framed, so far as the

provinces are concerned, on an elastic basis, so that they might automatically attain full autonomy in the fullness of time without frequent revisions of the constitution. But the point is, is he prepared to recommend this provincial autonomy, which he foreshadows, with a corresponding introduction of responsibility in the Central Government? Without the latter, the former is meaningless, and the chances are, if the evidence submitted to him from the official side and interested parties are any guide, that he may not. Let us, however, wait and see.

Hartog Recommendations

THE Auxiliary Committee on Education, the Hartog Committee, has also submitted its recommendations, which are said to be unanimous. According to forecasts appearing in the Press, it seems to have opined that in the field of primary education, there has been a large increase in the number of schools, but that efficiency has not been kept up in all in an adequate measure. So also in education, while the progress is satisfactory, it is necessary to check the marked tendency of pupils to seek clerical jobs. College education, in the opinion of the committee is well advanced. There is great need to promote education of women; the steps taken for the educational uplift of the depressed classes are on the right lines and should be continued. There is no need for separate schools for Muslims, though, if required, there might be reservation of seats for Musalmans in the ordinary institutions. This is the reading of the situation on the basis of the data before the Committee. What is more important to find out is, what are its definite conclusions in the light of these data? On this no light has been thrown beyond the remark that the spread of education is vitally necessary for discharging the functions of democratic Government, although a correspodent has already sounded the alarm that from the conclusions damaging generalisations have been made in favour of postponing the demand for Self-Government.

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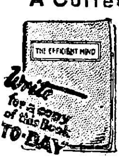

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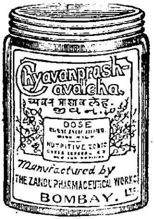

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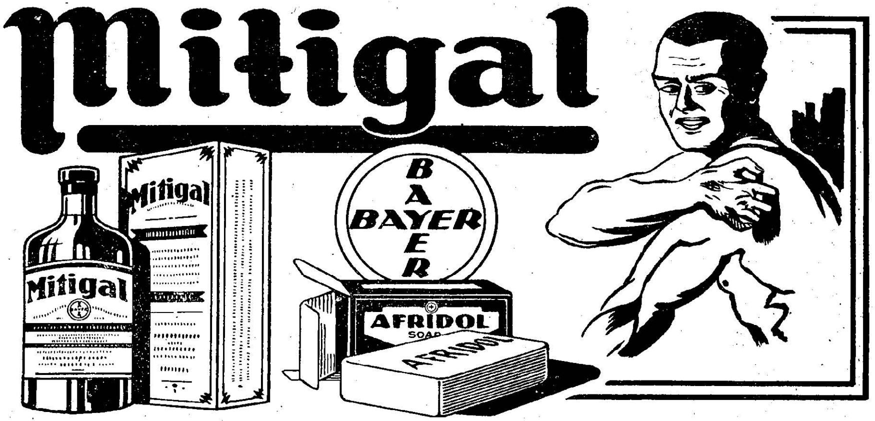

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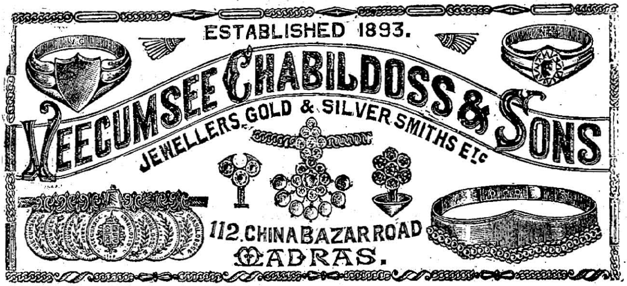

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